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The Gift
of
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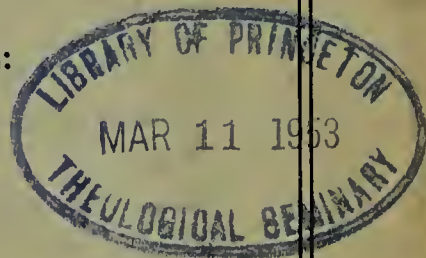
THE NAZARENE

Vol. 5

May, 1921

No. 22

SPECIAL ARTICLE:



The Gift of Healing

By Dr. Frank N. Riale



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THE NAZARENE

A MAGAZINE OF HEALING, ACCORD-
ING TO THE METHODS OF JESUS.

Vol. 5

MAY, 1921

No. 22

Published monthly, excepting July and
August, by the Society of the Nazarene, at
Boonton, N. J.

REV. HENRY B. WILSON, Editor.

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EDITORIAL

THE GIFT OF HEALING

We have published in previous issues of this magazine testimonials in the healing experience of the Rev. Frank N. Riale, D.D., while he was in pastoral work in Cincinnati. He is now a Field Secretary in the Board of Missions, yet the change has not diminished his ardor in extending the ministry of healing. On the contrary it has increased as it always should where there is a true vision of the Master's teaching. Dr. Riale has found time to write a most illuminating article for "The Christian Work," which ranks high among the progressive religious magazines of the day. We are presenting a part of it herewith and it deserves a careful reading. It is not along conventional lines. Dr. Riale goes fearlessly to the heart of the subject and shows that it is God's will for the ministry of healing to be continued along the lines taught and preached by Jesus. If the church neglects her duty others will be raised to carry it on. "He will not allow this precious work of Jesus as the Great Physician to perish from the earth."

In many quarters the church is awakening to her failure and ministers with a rising faith, that is almost like a re-discovery, are preaching the message and becoming instruments of healing among their flocks. In other quarters, however, ministers are reluctant to take up the work because they are hindered by the old theology with regard to the will of God in sickness, His "afflictive visitation," His "Chastening Hand," etc. Therefore the question resolves itself into a theological one. The Director has many times shown that this was the real secret of the failure of the churches, and it is the fundamental principle set forth by those who oppose the healing ministry or who refuse to give themselves to it.

Dr. Riale shows there is a distinct change taking place in the opinions of Old Testament scholars and University professors. God speed the change in heart and mind and spirit among all our professors and Deans of theological schools everywhere!

The editors of "The Christian Work" consider Dr. Riale's article of more than usual importance for they comment upon it freely. They not only accept his principles but frankly state that the whole religious aspect with regard to this subject has been wrong and must be changed. The editor states that as far as our bodies have been concerned "we have been atheists," because of the notion of the inferiority of the body to the soul. He does not hesitate to say that in order to bring back the truth of God's will as revealed by the teachings of Jesus, it will mean the overturning of "customs and manners and ideas of centuries." Members of the Society of the Nazarene are pledged to wage this battle under the leadership of the Master, as exponents not of any "movement" or of any ideas of their own, but of His simple teaching and practices.

The same opponents that Jesus encountered are being met today, and the battle is on the same ground. Those who are opposing the ministry of healing are the classes of leaders within the churches; those who are holding fast to the letter of the law, against the revealer of the spirit of the law. It is narrowing down to a choice between loyalty to the God of the Old Testament and acceptance of the revelations of Jesus as to the character and purpose of His Father.

There are some who still echo the words "Thou art his disciple, but we are Moses' disciples."

Where there is a conflict in principle, in truth, there must be a choice, and the blind man chose aright. Read St. John 9.

A CORRECTION

In an article in The American Church Monthly several months ago the methods of Mr. Hickson and other modern

healers were severely criticised and in the article, the Director of the Society of the Nazarene was linked by name with this work and these methods. Several members protested against this criticism, with the result that the following editorial appeared in the April issue of the monthly:

THE SOCIETY OF THE NAZARENE

“In justice to the Reverend Henry B. Wilson of Boonton, N. J., who is the founder and director of the Society of the Nazarene, we feel that it ought to be widely known that his work is not in any way connected with the work of Mr. Hickson. The sensational methods used by Mr. Hickson while he was in this country were disapproved of by the Society of the Nazarene. While we do not agree with all of the pre-suppositions as expressed in the publications of the Society of the Nazarene, especially the assumption that God has nothing to do with sickness, nevertheless we believe that the Society is doing much excellent work in bringing the healing power of Christ to bear upon numerous cases of sickness and suffering. We heartily believe in the power of faith to heal the sick; we believe in the restoration of the sacrament of unction as well as in the laying on of hands and the ministration of the Blessed Sacrament to the sick; and we believe that repentance is necessary to remove the obstacle of sin in order that the healing power of Christ may have free course. In all of these respects we sympathize thoroughly with the purposes and work of the Society of the Nazarene and we hope that its helpful mission will not be impeded by what many people consider unwise and questionable methods used by Mr. Hickson in his healing missions. The work of the Society of the Nazarene is certainly in keeping with Resolution 61 of the Lambeth Conference:

“We therefore urge upon the clergy of the Anglican Communion the duty of a more thorough study of the many-sided enterprise of prayer in order that they may become more efficient teachers and trainers of their people in this work, so that through the daily practice of prayer and meditation the corpo-

rate faith of the Church may be renewed, and the fruit of the Spirit may be more manifest in the daily lives of professing Christians, and the power of Christ to heal may be released.'”

We appreciate this frank statement on the part of the editor of “The Church Monthly” and we thank him for clearing up confusion with regard to our work and that of others whose methods have harmed rather than helped the true revival of Christ’s ministry in His church. We shall take up the discussion of some of those methods soon, particularly where they are connected with the spiritualistic side of the work. The only difference that remains between us and the “American Church Monthly” is a theological one. The editor does not agree with our position that God has nothing to do with the sending of sickness. We have made note of these differences expressed in a previous article and shall give answer to them at a subsequent time. We are glad to say that our members are no longer disturbed by these differences.

THE GIFT OF HEALING

By Rev. Frank N. Riale, Ph.D., D.D

If the mind that was in Christ Jesus is the will of God for all, it certainly must be clear that in the great unfolding of the divine purpose there must be in our life program a place—a most important and functional place—for “the gift of healing,” as there was such a large and important place for it in the life program of Jesus. He who reads the New Testament without seeing this must be as much blinded to the fulness of its message as the Jews were to the Messianic destiny of Jesus.

A convict in one of our penitentiaries once counted the verses of the Bible from start to finish. To his great surprise he found that the one which was exactly at the center was the great declaration of the purpose of Jehovah “to forgive all our sins and heal all our diseases.” Jesus came to make clear to the world this one distinctive purpose of the Father for every

child of the race. That Jesus came to "save us from our sins" is the distinct angelic announcement. He ever "went about healing all manner of diseases," in the working out of the divine purpose. He was indeed "the Word made flesh," in the working out of this double or two-fold purpose in God's mighty life-restoring work. Whatever else God has in store for men, this thing is as clear as a beam of sunlight. It is that we are to have our sins banished as far as the East is from the West, so that they will be remembered no more against us forever; and that sickness like sin, its source, may be just as fully banished to its utter nothingness. God certainly never intended a man to be sick any more than he intended him to be a sinner. As Professor Bruce says: "Christ's healing miracles are signs that disease does not belong to the true order of nature; a prophecy that the true order shall be restored." **God has provided a way whereby sickness shall go like sin. He is waiting for man to have part in this great redemptive program of the ages, so that by faith he may enter into the full freedom of his all glorious and divine inheritance.**

That this mighty work of Jesus as "The Great Physician," in the way he revealed heaven's healing art, is a part of the great program of Christendom as long as men have sickness certainly seems clear from the great commissions that Jesus gave to men, to make this a part of the Spirit's panoply of power.

When the Twelve were chosen who were in a way to be the foundation of the new true ecclesiastical order for all the world—the ripening of the Jewish Church into the Church Universal—they were told to go and preach the Gospel to all the world. These signs were ever to follow them as a token or talisman of their power. "In my name shall ye heal the sick, cast out devils, raise the dead," and in fact do all that the Lord of Glory did, who was the great teacher of the power which they were ever to demonstrate as the power not only "to forgive all sins" but "to heal all manner of diseases."

When the Seventy were chosen who were to be a new world Sanhedrim to interpret the fuller law of Jehovah to folk

—seventy who were to be joint possessors of the power of Jesus, “greater than Moses,” as the seventy of long before were to be the joint possessors of the prophetic power of Moses—they were to manifest the same mighty healing as well as life-proclaiming power. They were to show that the healing of the body was to go hand in hand with the cleansing of heart, in the proclaiming and practicing of the presence of God in this great evangelizing of the earth.

Last of all, when the great preparatory days were completed and the College of Galilean Fishermen had come to the great Commencement, they were commanded to go to the ends of the earth with the great Evangel. Everywhere the benediction of health should accompany this good news and glad tidings of power and peace. “These signs shall follow those who believe.” They were “to heal the sick, cast out devils,” and if they should drink any deadly thing “it should not harm them.” The great sign of believership was not only a ministry of sin redemption, but a ministry of restoration to perfect health. Health and holiness seemed like the two sides of the great shield of faith, by which they were to ward off all the fiery darts of the enemy, in their good fight of faith that was bound to conquer, to the end of the ages, all the peoples of the earth.

When the mighty proclamation moment came and the pentecostal power from on high had christened them for the great conquest they went forth everywhere preaching the Gospel with great power, the signs promised ever followed. “Cures were as common as conversions” wherever the messengers went shod with this gospel of peace. “For it is certain that worship stands in some commanding relation to the health of man,” says Emerson again. “Health and holiness grow out of the same root.”

In the face of such facts as these, it seems that to proclaim the good news and glad tidings of the great salvation without having a functional place for “the gift of healing” in the full-orbed message of Jesus would be like playing Hamlet with Hamlet left out. If the great “spirit of life in Christ Jesus is to set us free from the law of sin and death,” surely there must

be an ever-abounding evidence that sickness like sin must go down before the heralding of the message of the Prince of Power as well as the Prince of Peace. God forbid that the power from on high should be shorn by the messengers of the Cross of its full-orbed victory that makes the whole man, as well as the whole humanity, the subject of the great redemptive process. By health of body as well as holiness of heart we are to witness to the truth that He is able to save to the uttermost of our being, as well as to the uttermost parts of the earth, all who come unto Him in the complete faith which Jesus had, and which He bequeathed as His everlasting heritage to every one of us.

Whenever the Church has held its peace about any part of the great message of redemption, God has raised up witnesses to this neglected truth of His power outside the Church. It is the great outside protestant to the inside lack of the full vision He has in store for the Church Universal, that is bound to come to conquer the entire earth. Heresies are little more than the voice of God in the lives of men, saying, "Here, I say, is something you have failed to reckon with in the full witness of the Spirit that is in Christ Jesus." The **isms** and the **cisms** are but the breaking forth for a larger liberty of the Spirit, for the whole Church, which the creeds of Christendom have failed to reckon with or have framed out rather than framed in to the all-comprehensive message of Jesus.

Just such a crisis hour is upon Christendom at this moment. We must find a place for the gift of healing within the creeds of Christendom, or God will build another creed that will "shut us out from heaven with a dome more vast." **He will not allow this precious work of Jesus as the Great Physician to perish from the earth.** It cannot go much longer unheeded, simply because we insist on stressing Christ's work as the Great High Priest. He who is within us, the hope of glory, is within us "to forgive all our sins and heal all our diseases," and so cleanse us from all unrighteousness and sickness. "I am ever in the presence of not only a Great Power, or a Great Lawgiver, but a Great Healer," is the way Lyman

Abbott has most pungently and pointedly put it. This is the mighty ultimatum we are facing. God wants us to face it as a step nearer the Great Objective which he has in store for us as the great redemptive end and aim of existence.

The following incidents are surely straws telling the way the wind of the Spirit is blowing, these days, in regard to this larger and fuller vision of life's program for all revealed in Jesus.

The other evening I was talking with one who is recognized the world over as being at the very forefront of Old Testament critics and exegetes. He said that he was absolutely convinced in his own mind that God meant us to be healthy as well as holy; and that He had provided that our faith in Him should so function as to bring about cures as truly as conversions as the full fruit of the Spirit.

I was speaking of this same thing to a dean of one of our leading universities, only a few weeks ago. He said he was just as absolutely sure that the only answer the Church can ever give to Christian Science and all the healing cults is that there is a functional place for the gift of healing in the full-orbed message of Jesus; and that we should ever have evidence of the work of Christ within us as the Great Physician as well as the one who alone can give cleansing of the heart.

Several years ago I was called to the bedside of the leading physician in one of our largest cities. He was also dean of one of our largest medical colleges and with a national reputation as a specialist. He was dying with a cancer. It was an external one, so there could have been no doubt of the diagnosis. When I met the man in his suffering the first thing he said was: "I hesitate to have anything to do with faith healing or anything that would be going back on medical science." I replied "My dear man, no one has a higher appreciation of what the science of medicine and the science of surgery have done to alleviate the suffering of humanity than I. But we both know they have their tremendous limitations. Such a situation we are facing at this very moment." "Yes," he replied, "I well know that—too well at this moment." He asked

if I had ever seen cancers cured by this simple faith touch. I told him I most assuredly had, as well as many other most malignant diseases that best specialists had pronounced utterly hopeless. Then he asked what I would do in a case like his own. I said I would not do anything. I would, however, let God have the right of way in life as never before, and by faith accept his indwelling, outworking power to do His promised healing work. "Surely," I added, "as a Christian man you believe nothing is impossible with God. There runs also through the Word, like the strains of a song celestial, that nothing is impossible to him that believeth. As thy faith is, so it shall be unto thee. Faith is the faculty God has given us to connect our lives with the power house of the Eternal, thus to let flow over into them the stream of the divine life to do its everlasting healing work." At once there seemed to come the breaking down of all the prejudices of the good man. He was like a little child in what he said with a new and a true faith. He said: "I will accept the Spirit of God within me to do this blessed life-restoring work."

I left him in the sweetest peace. The next morning his daughter called me by phone and said: "Papa went to rest last night without any use of a hyperdermic or opiate, a thing he had not done hitherto for months. He slept like a baby the entire night and wakened this morning as happy as the birds and as sweet as an angel. He wants you to come and dine with us tonight." At our new meeting there seemed to be in the man's life a joy abounding. He had experienced the health, like the help, that cometh down from on high, of which if a man take by faith there is the overcoming of every impossibility. He wondered where he had been all the years that he had not realized this reservoir of power, to supply richly our every need out of the storehouse of the divine love. The rapid return to health of the doctor made clear that truly today, as in the days of His earthly years, the faith touch of Jesus is the touch of life to every one who will accept it.

When one sees the new vision and the new joy which the glorious work of the gift of healing always brings to those who

accept it by faith and act upon it; and when one has the witness of the work of the Great Physician in His ever-promised work, he wonders why he ever frittered away his time with trifling things to get men to be one in Christ Jesus. The Spirit of health as well as holiness is ever present to make all men one in the holy family, as Jesus said He came finally and fully forever to establish it. In the redemption of the body there comes the new richness of the unity of believers, in a way no longer mechanical, but filled with the spirit of the most heavenly fellowship. We see that He who came to cure sick souls and sick bodies will much more truly cure a sick society of every ill that does so damnably beset it. In the functioning of the gift of healing there comes as the blessed fruitage a holy communion of the "beloved community" that is ever the practical fruitage of a Pentecostal outpouring, where each lives for the other, and all for the glory of the Highest.

Surely the time is at hand that Christendom have a working hypothesis of its life in Christ Jesus, where the "gift of healing" has the same high and holy place in our faith in the Father that Jesus gave it, who felt that He came into the world to show us how God "forgives all sins and heals all diseases." This is the great work of the Spirit that must lie at the very heart of the Creed of Creeds that unites all Christendom in the fulness of the divine fellowship.

In view of all this, it is not surprising that J. Wilbur Chapman said near the close of his great world evangelizing career, "Great as is the gift of the evangelist, even greater is the gift of healing, for it reveals even more wondrously the Father's all-loving and all-comprehensive race purpose."

No truer longing for the rearticulation of "the gift of healing," with the full-orbed message of our Lord can perhaps be found than that expressed by Professor A. B. Bruce in his "Miraculous Elements in the Gospel." Here is the way he puts it:

"What missionary would not be glad to be endowed with power to heal diseases, conferred by Jesus on His disciples, when He sent them on their Galilean mission? I know the

feeling well. I spent a part of my apprenticeship as a preacher as a missionary in a once prosperous but then decaying village in the west of Scotland, filled with an impoverished and exceptionally disease-stricken population. There I daily saw sights which awakened at once an intense sympathy and involuntary loathing. There were cases of cancer, strange demoniac-like forms of insanity, children in arms twenty years old, with the face of a full grown man and a body not much larger than an infant's. I returned home oftentimes sick at heart and unable to take food. What would I not have given to have had for an hour the charism of the Galilean evangelists; and how gladly would I have gone forth that day, not to speak the accustomed words about a Father in heaven ever ready to receive His prodigal children, but to put an end to pain, raise up the dying, and to restore to soundness shattered reason! Or had I found some day, on visiting the sufferers, that they had been healed, according to their own report, in answer to the prayers of some saintly friend, I should have been too thankful to be at all inclined to be skeptical."

If the dreams that nations dream come true, much more surely can it be said that this dream of Christendom for the restoring of the gift of healing to its full functional place in the message of the Lord of Glory shall be most truly accomplished. For "to forgive all our sins and heal all our diseases" is not only the central verse of the Book of Books, but the very acme, the Alpha and the Omega of the great redemption, flashed forth fully and forever in the light and life and love of Jesus. To many it seems this consummation so devoutly to be wished is the new day and the true day of the Lord, that is soon to usher in the new heaven and the new earth, God's Greatest Ultimate. Jesus came to reveal to all men this Greatest Ultimate. "This makes him the Christus Liberator; for he came to liberate mankind. - - - He is the truest liberator humanity has ever had from all its ills." He is the final and full liberator of the world.

RELIGION AND HEALTH

(Editorial from the Christian Work.)

The Christian Work proposes to print frequently articles devoted to religion and health, or perhaps better characterized as embodying the religious point of view toward health and the body.

The phrase "religion and health" has commonly suggested merely the effect of an attitude of mind on physical conditions. But in our use of it the phrase is not thus limited. Not only are our minds and our spirits God's, but our bodies are, just as completely, just as absolutely His. God has a will not only for the drama of our lives, not only for the sonship of our spirits, but for the very material form with which He, in His wisdom and His love, has endowed us. For His wisdom and His love are expressed as really in these beautiful habiliments of the material, these wonderful, living, feeling forms, as they are in the possibilities of character that may develop in us through devotion and self-forgetfulness. Our bodies are Holy Grails. They are, as Paul says, temples of the Holy Spirit; and when he says that that temple is holy, he means that it is all God's.

If our attitude toward the physical person is such, we shall hold a real reverence for its integrity; we shall want to learn with a real teachability how to treat it; we shall have a desire to know God's will in relation to it as is not common in our ordinary thoughtlessness. **The world still suffers from the old, dreadful notion that the material belongs to the Evil One.** All the dream that science and religion were at enmity never could have grown up if men had felt, deep down in their hearts, that God was ruler of all. **The notion of the inferiority of the body to the mind, to the soul, has its roots in a partial idea of God. We have been only two-thirds theists. When it came to our bodies, how much we have been atheists!** We must come to feel that it is part of religion to treat the body with sincere honor. That sounds a platitude, but we mean the statement in a different sense from what many would gather from the words. **When we discover that a custom is bad for the body,**

we shall come to the point of reckoning that that custom is immoral, that it is against the will of God in the physical world.

And can one hurt the temple of the spirit without somehow touching the content? If the dry air of our homes is bad for our tempers and our initiative, then, as humble and teachable believers in God and the ways of God, we are going to find out how to have air that shall not injure these holy temples. In this country we have come to regard the use of alcohol as morally evil because it hurts the outer house of the character, and we could see how its injury to the building was all too likely to poison the inner man likewise. So if it is a fact that coffee or high heels or short hours of sleep keep these bodies from being what God meant them to be, then the time is coming when we shall reckon those things immoral.

Incidentally, we ought to add that we recognize that it takes time to alter the opinions of people, but we must come to have this teachable attitude about God's ideas for the material as well as for the organization of society and for the way of development of character.

Then there is the other side of learning of God about the welfare—shall we say of the body?—is it not rather of the whole man?—a peaceful heart, a faith that believes in the ways of God without anxiety, without care, the kind of confidence in Him which brought recovery at the hand of Jesus. It is to this aspect of health that Dr. Riale's article in this issue, "The Gift of Healing," is devoted—God's good plan for our peace and comfort for the life of the body. We shall print from time to time articles which take up the matter of health from a similar point of view and we shall also deal with the question from the other side, too.

Let us remember this in all our thinking about it—that the ideas of God, as we learn them pragmatically, often go straight athwart custom. Thirty years ago the doctors would put the tubercular patient into the house and say, "Above all things he must avoid the night air. **We have discovered that God's mind is otherwise.** We have been sensible enough to accept God's

way instead of our own. Let us be sensible enough, let us be wise enough, to accept His teaching in the hundred and one respects in which it will **overturn customs and manners and ideas of centuries.** It is as true in the world that is called physical as it is in the world that is called spiritual, that **the truth will make us free.**

H. S. H.

JOYOUS SOUTHERN TESTIMONIES

The following article recently appeared in the Asheville, (N. C.) Citizen. During the mission in that city the newspapers observed the work closely and stated they intended to follow it up from time to time. This is one of several articles that have since appeared:

TUBERCULAR PATIENT RELIEVED BY FAITH

SOCIETY OF NAZARENE

REVIVES CHRISTIAN HEALING

Insomnia Patient Has Slept Since His Faith Has Been Changed—Hundreds Are Happier.

Reports of phenomenal relief through prayer and faith in the theory that God never intended for man to be unhealthy have been received during the last week from persons in various parts of the county by Rev. Dr. Willis G. Clark, rector of Trinity Episcopal church, and organizer of the local guild of the Society of the Nazarene, of which Rev. Henry B. Wilson, of St. John's rectory, Boonton, N. J., is director.

The society is "an organization for Christians or those desiring to become Christians, founded on the belief of our

Lord's continued interest in the health of the body as well as the salvation of the soul." Its object is "the restoration of the gift of healing universally practiced in the early church." Its aims "to develop the inner life and to inspire a faith in that will enable man to appropriate God's blessing for body and soul."

Several weeks ago, a few days after the local guild had been formed, cases of remarkable relief were related in The Asheville Citizen. Since then, during the last few days, other instances have been reported, substantiating the testimonials of those who wrote to the Asheville guild.

One man who had been suffering from insomnia for several years that he had slept steadily since his faith had been changed. A chronic sufferer from asthma, one who had been afflicted for several years, has been virtually "cured." And a person who has been confined to bed with tuberculosis is "up and around." A score or more persons have reported unprecedented happiness and a new vision of Christianity as interpreted by Christ, many of whom are members of other churches.

Great help has been reported from those who have been visited in their distress by members of the guild. Mr. Clarke believes that the testimonials of those relieved will also be of help to many, and urges the continuance of reports.

DEEPLY GRATEFUL FOR MANY BENEFITS

Although, I am quite incapable of an adequate expression of what I feel, I hope that you will realize that I am really appreciative and deeply grateful for the many benefits that I have received through being a member of the Society of the Nazarene, and the help of its Director so freely given to me.

Sincerely and Gratefully yours, J. A. S.
Washington, D. C.

“DID NOT KNOW HOW TO PRAY”

This most pathetic letter comes from one who, in the words of Jesus, would be likened to a number of a “flock having no shepherd.” What answer have the “pastors” who failed to take the Gospel message to this hungry soul?

I want to thank you for the literature. And I shall use the prayer for my little boy every day.

We have two churches near us, but they do not do their full duty, and no one came near me when he was sick, and I did not know **God then as we know Him now**. He is the head of this home. Baby’s blindness came from brain fever.

His name is Ellwood, and he will be three years old on April 15. His eyes were all right before. I have been looking to God since last May, **but I did not know how to pray**. One of our clergymen said that no one could heal with God-Power now, but if my baby never sees again, **I will always love God just the same**.

We have two girls and two boys, and Elwood is the baby. As soon as I can, I am going to send for some of your books.

Yours truly, Mrs. H. L.

May I ask all our members to offer prayer for the little invalid?—Director.

CLOSER UNION AND GREATER LOVE.

I have just received “The Power to Heal,” and am writing you a few lines.

I can never forget you. The strength, courage and hope you inspired in me that night at my bedside with your soul-reaching prayers and laying on of hands. A feeling of a closer union, and greater love for my Master and Saviour, and fellow-men, came to me, with an intense desire to ever strive to be all that is true and good; and a longing to help lead others to Christ. * * * * *

Yours in all sincerity,

Summerton, S. C.

H. J. K.

GRATEFUL FOR A BELIEVING MINISTER

Enclosed find my application for membership in "The Society of the Nazarene."

I can't tell you how much real joy as well as spiritual benefit I have derived from the literature you have so kindly sent me. I shall ever feel so grateful to "The Witness" for having seen "The Power to Heal" advertised in its columns, and it was through this book that I learned of this blessed Society.

Every Wednesday evening, Archdeacon Colston talks to several members of his congregation on this wonderful subject. I trust we will form a guild, and I feel sure that other members of my church will become connected with The Society of the Nazarene.

I sincerely hope and pray that it will be my privilege to influence other friends of any denomination to share in the blessings of this Society.

I am fortunate in having for my minister, a man who believes that "Christ Still Heals."

God bless the Society of the Nazarene, and the Director.

Respectfully,

Fincastle, Va.

Mrs. Henry Reid.

TRYING TO INTEREST THE RECTOR

* * * I am trying to extend the ministry of healing here. I have talked with our Rector, Rev. J. C. R., about it, and have given him literature.

So far, I have received no answer from him. I tried to make an appointment with him when I first came home, and after five weeks, received an appointment; after explaining about the Society of the Nazarene and giving him the literature, he promised to read it when he had time and let me know.

I've asked several times, but so far the literature has not been received. I feel that Mr. Robbins is not deeply interested.

M. F. H.

THE DOCTOR CANNOT UNDERSTAND

Dear Mr. Wilson :

I wish to thank you for your reply to my letter, also for the valuable literature you have sent. Your letter accepting me as a member of the Society of the Nazarene, made me very happy and I find the greatest joy in my earnest effort to live up to the requirements.

I hesitate to write you again since a Guild has been organized in Asheville and realizing the many demands that are made on your time, but I especially want you to see the enclosed letter from my doctor. You will see that he practically gave up all hope for my recovery and now, marvels at the wonderful change in my condition.

He cannot understand why I am better, but it is because of my complete surrender to our Father, my faith and intercessions that are being made for me.

I am very grateful for your prayers and those of the Society of the Nazarene, and I feel the need of them more than ever, knowing how serious my case is. (This letter from the doctor was sent to me by my brother, only after much persuasion on my part and after my brother knew I was better.)

Words cannot express the happiness I feel since I have learned of the beautiful truths taught by the Society of the Nazarene. I hardly want to think or talk of anything else, and I am praying continuously for greater faith and desire for service. May God bless you richly.

Yours in Christ,

Mrs. J. B. P.

P. S.—You may feel free to publish this letter if you think it will be the means of helping any one else. I'll ask you to please return the doctor's letter.

THE DOCTOR'S LETTER

December 30, 1921.

The following letter is the one referred to above. It was

written to the lady's brother one month previous to her knowledge of the Society of the Nazarene:—

Dear Mr. B——

Mrs. P.— has requested that I drop you a line about her general condition, and I must confess that I hardly know what to write you. **By every rule she should have gotten very much worse and should have lost her fight long ere this.**

As you know we found that she had a tuberculous disease of her spine, with formation of an abscess which was drained and which is still draining. The opening and draining of this abscess has given her a great deal of relief. The diseased vertebra is so high up that ordinary method of fixation with a plaster jacket is practically impossible, so that we have to depend entirely upon bed rest.

For a while her lung condition seemed to have improved somewhat, however, recently, I have been unable to find any further evidence of improvement and I feared the last time that I saw her that things were going badly.

She has been such an awfully good sport and such a very appreciative patient for everything one does for her that I hesitate to suggest that she go home. I fear, however, that she is going to gain nothing further by staying here. If you want her to stay and she wants to stay you know that we will be glad to keep her under our care.

Sincerely trusting that she may after all get better, **although I do not see how she can possibly do so, I am**

Very sincerely yours,

Dr. W. L. D.

THANKSGIVING SHOWN IN SERVICE

God is very good to me in simply filling my life with blessings of all kinds, and I truly appreciate His great goodness by doing all I can for His other children who are less fortunate than I am. What I am doing now is only a small Thank offering for giving me a chance to try again after a long illness

some eighteen years ago, an illness brought on by selfishness and many other things. And since I have read your papers and thought along the lines you put down I feel that I ought to do much more than I am now doing. You see, the doctors did not cure me—something inside me cured me else I should never have been converted to my change of life. For fifteen years I have worked and lived among the sin-sick and soul-sick people, and how much more, I wish I could do for them!

I wonder why I am prompted to write all this except for something you said over the telephone I thought perhaps you might be glad to know just where I stand and how glad I should be to help you; and if you do have a Mission here I hope I may be allowed to help you. If only the mass of people who say, "I believe," really did believe, what a vastly different world we should have! What a wonderfully happy and beautiful world it would be!

Most faithfully yours,
Washington, D. C.

Miss A. P. B.

NEW FOUND JOY

I wish it were possible for me to tell you of the happiness I feel since your visit to me and since I have been reading your literature regarding the purpose of the Society of the Nazarene.

To say that I am getting well, seems to be the very **smallest part of my new-found joy**—not that I am taking anything for granted or feel at all worthy of restored health—but the **vision** I've had and the **spiritual awakening** are quite sufficient, **even if there was no other reward**. And then when I think I will really be well again and can, in my small way, help carry on our Master's work and repay Him for doing so much for me, I feel like singing praises and thanksgiving "from the house-tops," I can never express to you my appreciation of your visit and what it meant to me. - - - -

Very gratefully yours,
Biltmore, N. C.

J. B. P.

"IT SEEMED LIKE A MIRACLE"

I received your very welcome letter, and am most grateful for it.

The Saturday after you were here, I went to my doctor in Hartford, and he told me I could go to work and try it, which I did, and I gained two and a half pounds.

My work didn't tire me at all—of course I took things very easy. I know it was the Healing Service that helped me, and it seemed like so much in a week, while working too.

The first of the week you were here I had one of those terrible nervous exhaustion spells, and I haven't had one since.

I went to Hartford yesterday and have gained only one half pound the last two weeks, but I am thankful it was a gain and not a loss of weight.

I haven't attended any of the meetings of the Society of the Nazarene, because I am so sleepy at night (in fact I am all the time) that I retire early each night. The doctor says it is my nerves getting re-adjusted. I mean to become a member as it is a **wonderful thing**. I use the prayers you mentioned, also the one for the Society.

I am so pleased that you are remembering me every day, and wish to thank you so much for your interest and help. I told Father Wayne you seemed to turn things right around for me, and gave me an altogether different view of God's will and plan for me. You helped so many people, and God must love you, in your wonderful work.

With best wishes for you, and your work, I remain,
Sincerely,

Waterbury, Conn.

A. M. R.

CHANGED MY WHOLE LIFE

x x x x x x Thank you for all that you have done. It is a glorious work. It **has changed my whole life and work**. I never preach a sermon without alluding to it.

Ever faithfully yours,
Emigrant, Montana.

J. F. Pritchard.

BROUGHT PEACE OF MIND.

My dear Mr. Wilson: —

You have of course heard through Mr. Clark of how wonderfully our Guild of the Nazarene has grown since your Mission here, and I want to tell you that it has brought me a peace of mind that has not been mine for months, and a clearer vision of our "Oneness with God"—which is my understanding of all spiritual power—that no amount of reading or study has been able to do heretofore.

I am deeply grateful for the privilege and the help that has been given me in keeping my mind free from worry and anxiety, during a time of great financial strain.

Most faithfully yours,

Mrs. C. P. M.

BENEFITTED GREATLY.

* * * Since joining the Society of the Nazarene, I have been benefitted greatly and although I have not thoroughly recovered from nervous trouble, I know through faith in prayer I will be healed. I have always had faith in prayer, but now my faith is much stronger. * * *

Faithfully yours,

Brooklyn, N. Y.

M. L. H.

JUST WHAT I NEED

- - - I am getting stronger every day and gaining in weight. I never forget to thank God for what the Nazarene Society has done for me.

I always look forward with much pleasure to "The Nazarene" magazine, for in them I find just what I need.

Natchez, Miss.

Mrs. G. W.

GREATER JOY AND DEEPER PEACE

* * * * Ever since August 29th last of which day I have written, I have experienced greater joy in believing, more help in prayer and a deep peace which I had not known before.

God's presence in my heart and life is more deeply felt, and the knowledge that I can bring everything to Him, in prayer, even my physical needs, has been a great help.

Again I say that I am anxious to serve in any way that I can, and to help in spreading the Gospel of Healing.

I find as I go about my work, among all classes of people as you know, that more persons talk to me about Christ and spiritual things than ever before.

Many persons have asked me to pray for them, a request that always brings Joy to my heart.

I am trying to live up to the Rules of the Society of the Nazarene, and can say that I have been faithful at least, but am conscious of not doing them well, often leaving the prayers until too tired to put whole heart in them as I would like to do.

Still, even when very tired before kneeling, always I rise refreshed and strengthened. * * *

THANKFUL FOR HIS WONDERFUL GIFT

I have delayed writing much longer than I intended to tell you of my splendid recovery, but have done so with the hope that at the same time I might be able to send a Thank Offering.

I wish it might be a larger amount, but I am sending it with much Thankfulness to God for His wonderful gift to me of returning strength, and to you and the dear Nazarene members for your prayers for me.

The last two numbers of the "Nazarene" have just been received, and I can scarcely find words with which to express my deep appreciation of them. The reading of Miss Churchill's article, "Effectual Prayer" and the review of "Spirit Pow-

er" has helped to overcome many difficulties in my daily prayer time, and has filled me with new faith and life.

Thank you for the comfort and help your little magazine always brings with it, and may God bless you in your wonderful work of reviving the gift of Healing in the Church.

Sincerely and gratefully,

Mrs. J. H. P.

Minn.

THE CAUSE OF MANY FAILURES

I have just been on a visit to New Orleans, and your very faithful member Reverend Mr. D.—— has reawakened my interest in the Society. My hearing had grown so alarmingly worse since I have been interested in Spiritual healing that I began to think I should be submissive and believe it God's will. One of our Bishops assured me this was the right spirit, but Mr. D.—— says I am wrong, that he is sure that God does not want me to be deaf, as it hampers my work for Him so greatly. I suppose there is something wrong about my faith. I was so disappointed that you visited here before I arrived. I saw by the "Nazarene" that you intended coming here, but I was in Florida during your visit here. The clergy are still very much opposed to giving up the old theology, and this is why Mr. D.—— thinks there are so many failures in curing people. I have become so deaf lately that I can't keep up missionary work as I used to love to do. Pray for me, please.

Prayerfully

M. S. M.

RESTORED TO HEALTH AND HAPPINESS

My dear Mr. Wilson:—

It is with the deepest gratitude and appreciation of the prayers offered on behalf of my husband, Charles Drane, that I am writing to tell you that he has been restored to health and happiness.

So far we have thought best for him not to resume his business. But while he is idle in this way he is not in others, and views the world cheerfully.

We are both earnest believers in the power of prayer and are anticipating with deep interest a visit from Mr. Blandford **to our parish in the near future.**

Please believe that I shall always be intensely grateful for what you and the Society have done for my husband and myself.

Yours faithfully,

Clarkesville, Tenn.

Mrs. C. H. D.

**WHY I
BELIEVE IN, BELONG TO
AND HEARTILY ENDORSE
THE SOCIETY OF THE NAZARENE**

1. Because its tenets are scripturally sound and fully contained in the Gospel of Jesus Christ.
2. Because its activities are a part of our Lord's commission to His followers.
3. Because it seeks to work through the official Body of Christ's appointing—the Church.
4. Because, in the work of restoring a neglected gift and practice, exposing error, proclaiming truth and arousing men's hearts to a faith so largely untried, **organized leadership and fellowship are vitally essential to sane and harmonious procedure, permanent achievement and strong endurance.**
5. Because personal experience and the testimony of others convinces me of the abundant benefit and blessing, both physical and spiritual, of the daily prayer, special intercessions, conference circles, monthly magazines and other suggested reading, as well as the direct ministry of healing, which enter into the full program of membership in the Society of the Nazarene.

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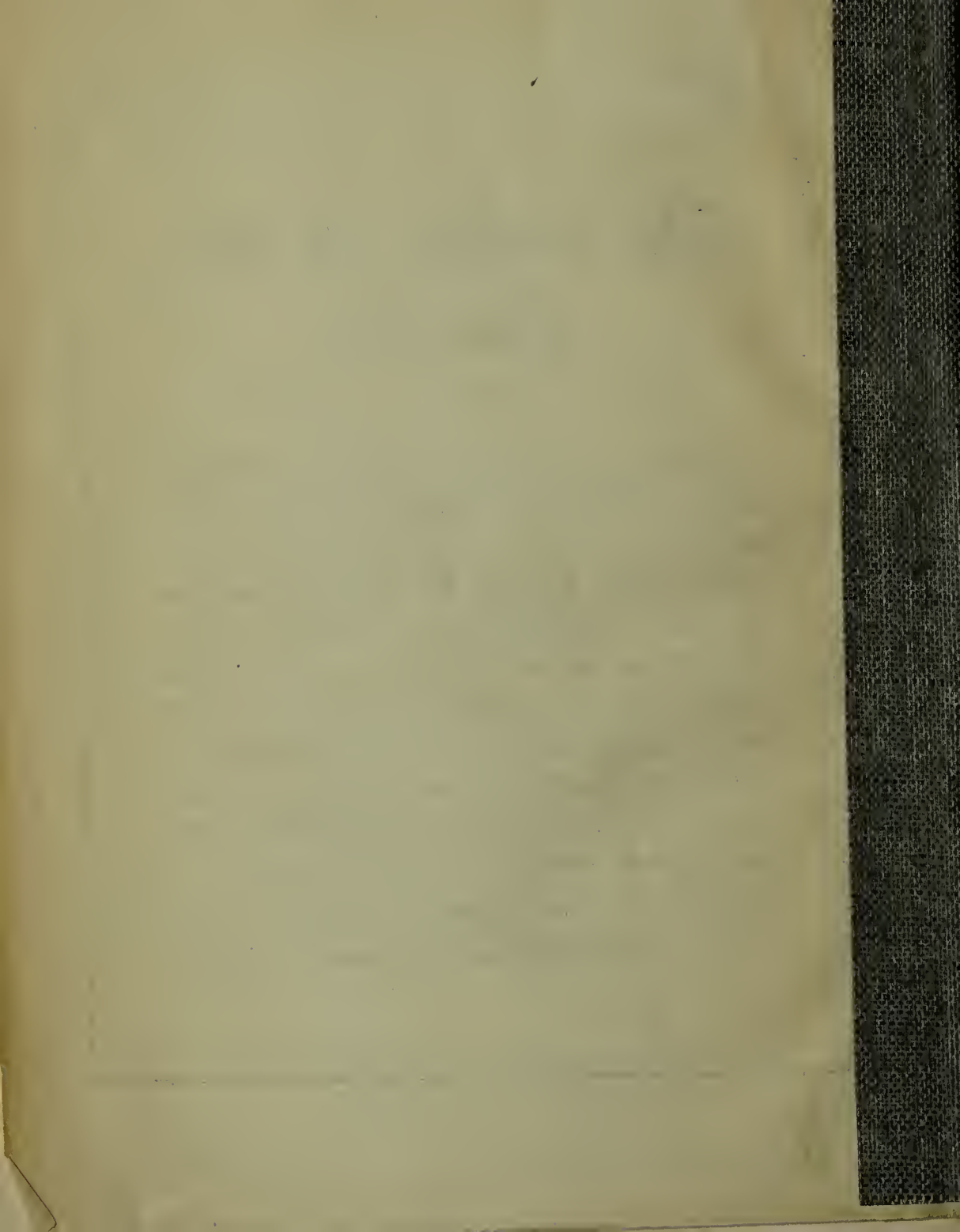
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